5 In support of the conclusion last above stated, and that no other class aside from the anointed ones is embraced within the text, consideration is given to the context as well as the text. The words of the text specifically are addressed to "the faithful in Christ Jesus". We should always bear in mind that the Bible was written and provided by the Lord for the special help and benefit of those who respond to the call to the kingdom, that these might be made perfect in Christ. (2 Tim. 3: 16, 17) The kingdom or temple is Jehovah God's building, the foundation and chief corner stone of which is Christ Jesus. The members of the body or building are built up into that building of God. (Eph. 2: 20-22; 1 Pet. 2: 3-10) The world of righteousness is the rule of creatures under Christ, the great invisible Overlord; and before the foundation of the world of righteousness Jehovah God predestinated that there should be associated with Christ Jesus in that rule a specific number of creatures, all of whom must be "to the praise of the glory of his grace", and all of which Jehovah 'hath made acceptable in the Beloved One', that is to say, in Christ Jesus. (Eph. 1: 4-6) These chosen ones are first redeemed by the blood of Christ Jesus, justified and begotten of the spirit, and called to the kingdom; and thereafter are the special recipients of God's favor. To such favored ones God makes known the mystery of his will according to his purpose and his own good pleasure. (Eph. 1: 7-9) This work of preparing material for the royal house begins with Christ Jesus and the apostles and continues until the coming of the Lord Jesus to the temple of Jehovah, and at Jehovah's appointed time these are gathered together in Christ Jesus. Those who had been faithful unto death the Lord God then raises up out of death, and all those on the earth found faithful at that time, and doing the will of God, are thus gathered unto the Lord. No others are gathered together than those who are in Christ who, as new creatures, have been called and chosen, and who are now anointed by the Lord God. This is emphasized by the words of the text, to wit, "all things in Christ, both which are in heaven, and which are on earth; even in him [Christ]."

TIME FULL

6 This gathering together takes place, according to the text, in "the fulness of times", and not sooner. What, then, is the meaning of the statement of "the fulness of times"? Jesus at all times is governed by the will of Jehovah. The words of the prophet are the words of Jesus, to wit: "I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest." (Ps. 40: 8, 9) Jesus came to earth to bear witness to the truth for the purpose of vindicating his Father's name. The enemy had persecuted Jesus to death; and when Jehovah raised him up out of death and exalted him to the highest place in heaven, without doubt Jesus was then anxious to immediately proceed with the work of vindicating his Father's name, but in accord with Jehovah's will he said: "My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Let me not be ashamed, O Lord: for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous."—Ps. 31: 15, 17, 18.

7 Jehovah's time had not then come to send forth his beloved Son to perform his work against the enemy, therefore he said to Jesus: "Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110: 1) It was long after that time when Paul wrote the epistle to the Ephesians. Paul was fully advised of the fact that Jesus must wait until Jehovah's due time; hence he quoted the words of the psalmist, to wit: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Heb. 10: 12, 13.

8 Since the work of vindicating the name of Jehovah is the all-important thing, the "fulness of times" of necessity must mean the time when Jehovah would send forth his beloved Son to take positive action against the enemy, which fact is made known by the words of the psalmist: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 110: 2) Many other scriptures, and all the facts, show that the end of that time of waiting came in the year 1914 and therefore the words of the apostle could not have application before that date; and the words written by Paul show that the "fulness of times" mentioned by him is at the later date of 1918, because that specifically is the time fixed by the facts and the scriptures for the gathering together of "all things in Christ", and which begins upon Christ Jesus' coming to the temple of Jehovah God.

9 There are other texts which corroborate these words: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."—Rev. 10: 5, 6.

10 Other translations help to clarify this text. "Time shall be no longer [delayed]." (*Diag.*) "Delay no longer shall there be." (*Roth.*) "There shall be delay no longer." (*A.R.V.*) Jehovah's time had arrived to place his beloved Son upon his throne and to send him forth to do the work assigned to him, and there could be no longer delay or waiting. This time began in 1914; but as the time here under consideration in the text first above quoted relates to the gathering of those "in Christ", it more particularly refers to 1918. The

time had now come for those saints, such as Paul, who had been asleep in death and who therefore according to the above text 'rested for a little season', to be raised up out of death. (Rev. 6: 11) These saints are raised and gathered together unto God in heaven, and which is followed by the gathering of the faithful remnant on earth in Christ unto God.

[11] Christ Jesus must first cast Satan out of heaven and down to the earth before 'the enemy is made his footstool'. The war in heaven began in 1914, and resulted in the casting of Satan out of heaven and down to the earth. The time had now come for the Ruler to 'come forth from Bethlehem' and gather his approved ones and feed them according to the will of God. "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." (Mic. 5: 2, 3) Jesus feeds all his faithful ones in the strength of Jehovah, and this feeding would necessarily follow their gathering together, which gathering Paul says takes place with the coming of Christ Jesus, which necessarily means the coming to the temple of Jehovah. (2 Thess. 2: 1) The feeding of his people would mean the giving to them of an understanding of the Word of God, that is to say, the life-giving and life-sustaining spiritual food; and the facts show that this the Lord has done, especially since 1918.

MYSTERY OF GOD

[12] Paul, by reason of the position assigned to him in God's work, had been given a vision of Jehovah's purposes which it was not lawful for Paul to discuss; and he so stated. (2 Cor. 12: 4) Others had not received such a vision. In connection with the "fulness of times" the apostle says: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." (Eph. 1: 9) The time must come when God would make known his mystery to others of the members of his chosen company. The words of Jesus fixed that time, when he said: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. 10: 7) This 'finishing of the mystery of God' follows the announcement that "time shall be no longer delayed". The "mystery of God" clearly means the revelation to his anointed ones of his purpose which he had purposed in himself, as Paul states, and which he had revealed to Paul and which he would make known to all of the children of his organization in due time, which due time is when they are gathered together into his temple and anointed. The facts show that after 1918, and more particularly in 1919, God began the unfolding of his purposes which up to that time had been a mystery. Among the great things that were a mystery and were made plain are: the meaning of his name; why he has permitted wickedness in the earth; his organization, and the enemy organization; and many other deep and life-sustaining truths which have come to God's anointed people in recent years. Upon these faithful ones the end of the world has come, and it is for them to know these things that long ago came to pass, and to understand the meaning thereof. (1 Cor. 10: 11) From and after the gathering of the faithful to the temple of Jehovah 'no longer would time be delayed' when these should begin to have an understanding of the mystery of God. It marks the time when Jehovah "maketh lightnings for the rain, and bringeth forth the wind out of his treasuries". —Jer. 10: 13, *R.V.*

[13] It would appear that there is very little reason for the Scriptures to state the details of what shall be done during the reign of Christ Jesus, because the Scriptures are provided for those on the earth who are in the covenant for the kingdom, and are furnished to them by the Lord for their aid and comfort. There will be other means of teaching the peoples of earth during the Millennial reign. Having first reached the conclusion that the ransom sacrifice is the all-important doctrine, we were easily led into the error of concluding that the language of Ephesians 1: 10 has its application during the restoration period under the rule of Christ Jesus. But now seeing that the all-important thing is the vindication of Jehovah's name, and that his Word and his name must be exalted, we can see that the salvation of man is merely incidental to the far greater work of vindicating Jehovah's name. The ransom sacrifice is not the most important. It is absolutely necessary, of course, to the salvation of men; but the vindication of the great Jehovah's holy name is of far greater importance than all creatures. "The fulness of times" corresponds exactly with "that day" and "the day of Jehovah". It is the time when Jehovah has set his King upon his throne and thereafter laid in Zion the Chief Corner Stone; hence the words of the prophet apply at that time: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. 118: 22-24) It is that period of time in which Jehovah gathers together his faithful ones unto himself and makes them members of his royal house.

DISPENSATION

[14] The improper use of the word "dispensation" has led students of the Bible to the very erroneous understanding of the text of Ephesians 1: 10. There is no reasonable or Scriptural authority to apply the word "dispensation" as a measurement of time. The word "dispensation" means "administration, econ-